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INTERNATIONAL BIBLE STUDY.

January 22nd, 1882.—*Leviticus* VII. 11-18.

"And this is the law of the sacrifice of peace-offerings, which he shall offer unto the Lord." 11. The peace-offering signified the restoration of amity between God and the worshipper, or it was an expression of gratitude for some fresh instance of God's goodness, or it was the fulfilment of some vow. Men generally are sensible that they have transgressed the commands of God and deserve his displeasure, and the thought of his displeasure troubles them more and more, leading them to resort to various religious ceremonies and devices to mitigate the sense of his displeasure. Almost all of what is called religion under the sun, has its origin in this. In these latter days men have got so wise that they think they can treat these inward monitions with contempt, and generally persuade themselves that if there is a God he is too exalted in his sphere of being to occupy himself with them, and all they have to do is to pilot themselves among the laws of nature as best they can. But taught of God, the Israelite knew well that transgression is a serious thing, separating from God, and that something must be done to bridge the gulf caused by sin between man and God; and that this something, to be of the slightest utility, must be announced by God himself. Very many who profess to look down with contempt upon the moral and spiritual condition of the followers of Moses, would have a much brighter prospect if they were only where the Israelite was who came to the door of the taberancle with his peace-offering. Thus coming, he showed his sense of the evil of sin, as separating from God; his sense of the need of restoration; his conviction that God had arranged for the restoration of peace; and his faith that God would meet him as he thus approached, and make him sit down at a table spread with food dispensed by God himself. There are multitudes of persons to day who are sensible of uneasiness the nature and cause of which they do not themselves know, because, they are unwilling to let their thoughts rest upon the matter; this uneasiness is caused by the conviction that they are not walking with God or doing those things that are pleasing to him. They will never be delivered from their uneasiness till they hear the voice of Jesus saying unto them, Come unto me, take my yoke upon you and learn of me, and ye shall find rest unto your souls. Christ is our peace; in him God and man meet together in terms of amity; over the body of the crucified One God and man clasp hands together, the sins of man being blotted out. The Father loveth the Son and hath given all things into his hand; loves him because he alone of all the children of men is fully conformed to the divine will, and because he lays aside the glory he had with the Father, to suffer in our stead upon the cross; and the Father gives expression to the wonderful love he has for his only-begotten, not only by raising him to his own right hand in the heavenlies, but by giving eternal life to every one that believeth on the Son of God, and by withholding life from every one that does not believe on the Lamb of God. Looking at the peace-offering as an institution of God, it expresses his desire to be on terms of amity and mutual confidence with the sinner; and looking at it as a rite performed by the sinner, it expresses his cordial acceptance of the proposal of reconciliation from God.

"If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and the cakes mingled with oil, shall be of fine flour prepared," (Correct rendering.) He was also to offer leavened bread. v. 13. Some modern exegetics have tried to make it appear that leaven is always mentioned with opprobrium in Scripture, and wish to persuade us that the leaven in the three measures of meal in the parable means the corruption of the Christian church, instead of that diffusion of the Gospel among mankind which most readers and students have found in the passage. They who maintain this idea have to meet the fact that leavened bread is commanded to be eaten in the passage now under consideration. But Mr. A. A. Bonar does not abandon the exegesis on this account; he tells us that leaven here represents the corruption that still remains in the believer after he has obtained peace with God. A very comfortable doctrine to the corrupt believer, truly; especially as the eating of the leaven is commanded of God and is a means of communion with God. Sin in the believer thus becomes what some like to consider it, a rather pious thing. But let us take note that leaven is a good creature of God, rendering our daily bread more palatable and more digestible. The peculiarity about leaven is that a little of it placed within a quantity of meal is very diffusive in its nature and does not cease from its activity until it has changed the character of the entire mass. In this respect it will serve as an illustration of any thing that is thus diffusive, whether that thing be good or evil. Upon the 14th verse Mr. A. Bonar says: "One cake of this bread that is leavened is heaved up to the Lord, the priest lifts it up before the Lord, and in the sight of all the congregation, waves it to the four quarters of the heavens, as a sign that he is giving it over to the Lord. Thus the grateful offerer presents to the Lord all he has, and spreads out his very corruptions to be dealt with as the Lord sees good." With the highest respect for the excellent minister who thus speaks, we cannot but regret that he should have allowed himself to be carried away by a fanciful principle of interpretation to the representation that sin is a part of the offering which the believer is to present to God. The leavened bread was just the ordinary bread of the Israelite, and the peace-offering was partly offered to the Lord in sacrifice, partly eaten by the priest, and the remainder became a banquet for the offerer and his friends. We are reminded of the words of Christ, 'I will sup with him and he with me.' When the peace-offering was the fulfilment of a vow, part of the sacred repast might be reserved and eaten on the second day; but if kept till the third day it could no longer be eaten but must be burnt. —We have then in this peace-offering something that reminds of the Lord's Supper. Nothing is better understood among men as a token of kindly feeling than the invitation to sit at one's board and partake of one's meal. The Israelite that sat down with his friends to partake of the food previously offered and accepted at the altar of God, felt that God himself had spread for him the board and every mouthful expressed to him the loving-kindness of God.

WEEKLY REVIEW.

—Sir Geo. Birdwood has been writing to the Archbishop of York to tell him that in 14 years spent by him in Bombay, he saw no case of death that could be attributed to opium-smoking. What scores of intelligent and impartial men have actually seen in India and China weighs of course little against what Dr. Birdwood didn't see when he was in Bombay, in the exciting days of the share mania. It may be that few men die *directly* of opium-smoking; but what if the passion reduces and enfeebles a man so as to make him excessively liable to some form of disease that proves fatal? In our opinion the testimony of men who are addicted to opium-smoking is worth a thousand such testimonies as that of Sir Geo. Birdwood. What will he make of the fact that Dr. Thoburn in his recent visit to the opium-smoking establishments of Calcutta, found in every one of these dens those who eagerly enquired of him if he could tell them of some way of being delivered from the craving? Dr. Baldwin, a gentleman who has spent more than 23 years in China, in daily communication with the people, does not hesitate to give it as his opinion that the introduction of Opium by Great Britain into China constitutes the most formidable objection of the Chinese to the reception of the Gospel; for when the excellence of Christ's teachings is urged upon them they immediately say, How about the opium forced upon our people by a Christian nation? They are astonished that any one should claim for Christianity that it is beneficent and philanthropic, when those who profess to be Christians are doing so much to injure the nation by their opium. Now if the facts are as Sir Geo. Birdwood alleges, how could the Chinese have the face

to speak of it as such a manifest curse? The vigorous language that characterized Sir Geo. Birdwood when he was a Bombay Editor, which the unsympathetic termed extravagance, has not deserted him in his maturer days. In this letter to the Archbishop he is not satisfied with saying that the effect of opium-smoking is more harmless than the use of the daintiest cigarettes; he declares that it is less injurious than *suching suyar-stick!* After that, we are quite prepared to hear him say that it is less injurious than tea-drinking. Missionaries in China should take this hint and when the Chinese find fault with Christian nations for forcing opium upon them, should begin to reproach the Chinese for corrupting all the world with villainous tea.

—Last Sunday evening the community of Bombay were very much startled to hear of the death of Lady Fergusson, the wife of H. E. the Governor of Bombay. She had died at 1 P.M. on that day, at Government House Parel. She was siezed with Cholera on Saturday, was confined prematurely in the night and died within about 24 hours. She enjoyed the best attention that medical aid could afford, but it is sad to think that those who were nearest and dearest were not with her in these closing hours. Sir James Fergusson was away in Guzerat and could not even be apprised of Lady Fergusson's illness, it being uncertain just where he was, and he being in a part of the country not connected telegraphically with the metropolis. It is truly remarkable that the intelligence of her death should have been published in the four quarters of the globe, and been the subject of discourse in the most distant lands before Sir James should have been informed of it. Every thing seems to have conspired to render this event a distressing one to those most nearly affected by it and to the many who sympathize with them. The Governor's daughter and niece were required by the medical attendants to remove on Saturday to Malabar Point. Whether any minister of religion was called in to see the dying lady we know not. Those who were acqnainted with Lady Fergusson speak in high terms of her character, and we trust that the sudden summons found her ready to join the company of the redeemed on high. But surely the voice of divine providence speaks very impressively and solemnly in this event to this community, especially to those who were accustomed to frequent Government House. What are all the honours and dignities of this world in the presence of the undeniable fact that there is no one that has any guarantee that he shall see another sun rise? Surely there is no fact connected with our residence upon this globe that is of the slightest moment compared with the uncertainty of life and the absolute impossibility of making it certain. Life may be clad in glory and adorned with all the gifts that earth has to bestow, and there may be every thing to make it desirable that the thread of life may be uninterrupted, yet all this does not in the least degree give permanence to the life so singularly favoured. Between the greatest and the meanest, the wisest and the foolishest, the wealthiest and the poorest, the most admired and the most contemned, death draws no distinguishing line. As the lights in a great city go out one by one, as the minutes and hours go by, the greater number bein extinguished in the earlier hours, the later ones becoming fewer and fewer, so is man being extinguished as regards this world, one by one, but by a law that no man or angel has ever divined. Is it wise in men to exclude this great fact from their notice and do their best to live as though it were not? We do not think so. On the contrary, as we were saying last week, we believe it is of the highest importance that men should look at the facts of the case. Death is an awful enemy in the future of him who insists on shutting his eyes to the certainty of such a meeting; but to one who insists on knowing the facts of the case, and who lays hold upon the salvation that Christ has purchased for us, death is robbed of all his terrors. May we not hope that some will be led by the sudden death of Lady Fergusson to give their attention to Him who in the best sense has abolished death and brought life and immortality to life in the Gospel?—H. E. the Governor reached Bombay on Wednesday evening, having received the intelligence of Lady Fergusson's death on Monday evening at Bhooj, in Cutch.

—To the death-roll of 1881 is to be added the name of the Rev. G. W. Ziemann, a missionary held in high honour and esteem by all who knew him. He came to India in 1842 in connection with Gossner's Missionary Society. Since 1855 he has been identified with the mission at Ghazipore. We had the pleasure of making his acquaintance in 1875 when he passed through Bombay, and were much impressed with his evident Christian simplicity, kindness and earnestness.

—Our readers will have noticed the account lately published of the discovery of a number of English children in Constantinople, in a company of acrobats and circus performers, virtually in a state of slavery. Some philanthropic persons exerted themselves in the behalf of these children and succeeded in liberating them and sending them back to England. The training these children had to undergo in order that they might learn to perform feats that would excite the wonder of the audiences, was exceedingly cruel. They were forbidden to use their mother tongue and some of them had almost entirely forgotten it. They were allowed no liberty whatever; presents made to them were taken from them; they were often severely beaten. From the testimony of one of the boys we take the following:

"This boy subsequently told Inspector Thompson that, in Spain, a boy belonging to the *troupe* died of fracture of the spine, through over-training for a feat which consists in bending the body backwards and bringing the head between the heels so that the body forms a hoop. This feat can only be performed by young 'subjects' whose limbs, muscles, and bones are so elastic that they can be treated like so much indiarubber. D——states that, in training boys for this feat, *a strap is attached to the ankles and neck of a boy, and his extremities are then drawn as closely together as he can bear.* He is left in that position for a certain time. *The following day the operation is repeated, a hole or two being taken up—that is to say, the strap being shortened by one or two inches.* This process was carried on until the boy in question was brought almost to perfection, and then—like the donkey who was taught to live without food—he caved in and died.

In view of such facts as these we ask how it can be right for Christian people to attend circuses? Those who think it wrong to do so are often condemned as narrow-minded and bigoted, and it is not an uncommon thing to have special entertainments at the circus for the benefit of school-children, and every facility is furnished for the attendance of such. It is well to consider what the cost of these entertainments is, and the extract given above will help us to make the calculation.

—Mr. Joseph Cook gave a lecture last Sunday evening at the Framji Cowasji Hall on "Certainties in Religion," and another on Tuesday evening on "Does Death end all?" to such audiences as we have never before seen gathered in Bombay. On each occasion there was not a crowd but a crush, and vast numbers went away unable to get within hearing distance. We scarcely know which class predominated, Europeans or Natives, but either class would have furnished a sufficient audience for the room, which is about the largest available in Bombay with the exception of the Town-Hall, acoustically reprobate. On each occasion the room was about full, an hour before the time for the Lecture. We have been familiar with Mr. Cook's Lectures from the time when they were first delivered, but we had no conception of the way in which the actual delivery added to their impressiveness. Mr. Cook's line of thought is admirably suited to influence the educated Natives of India who profess to be open to all the teachings and indications of science. Mr. Cook believes that the undeniable facts in man's condition and in the constitution and course of nature tend to lead men to Christ, even as the law is a schoolmaster to lead men to Christ. Axioms that no thoughtful man dreams of disputing, furnish him with the lever that he needs to upheave materialism, agnosticism, and other forms of modern skepticism. The skepticism of the day is very much to be attributed to a misreading of nature. Men bring to the investigation of science, as many bring to the study of religion, certain foregone conclusions that hinder them from receiving the true testimony of either science or religion. The same heart of unbelief and self-preference that hinders men from recognizing the true significance of the voices of revelation, hinders them from recognizing the still small voice of nature. Nature does not indeed teach even the best listener how to recover himself from the evil in which his arbitrary conduct has involved him, but it makes him sensible of his need of a special interposition of the Most High, and brings him into a position in which the voice of the Deliverer may be distinguished. However, we need not seek to outline the processes of Mr. Cook. If our space permitted, we would be glad to enrich our columns with the report furnished by our contemporaries. But after all, is it necessary? Are not the words of Mr. Cook available in the handsome and convenient series issued by Messrs. Hodder and Stoughton, in eight volumes, sold in separate volumes at a price to bring them within the reach of all? These have been published under the supervision of the author. Each volume contains about a dozen lectures. One volume treats of Biology; another of Transcendentalism; another of Orthodoxy; another of Conscience; the others of Heredity, Marriage, Labour, Socialism. Every one should have a set of these works. Our Native students, and Europeans as well, would find them most fructifying to their intellects

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and helpful in the indication of the best paths. In the sea of modern literature, they delineate many a sunken rock and hidden reef perilous to navigation, and clearly indicate the course that will yield the happiest results. Many of the writers who have been loudly commended to the youth of this country as reliable exponents of the thought of the day, are here put into the witness-box and subjected to a cross-examination that leaves the reader in a much better position to decide concerning the real valne and purport of their testimony. Mr. Cook is to lecture again on Sunday evening and, we believe, on two other evenings of the coming week.

—THERE was a very interesting meeting at the Free Church Institution on Wednesday evening at which Mr. and Mrs Cook were present. The meeting was convened by the Bombay Native Christian Union. The meetings of this association are held quarterly, are of a social character, and are specially designed to cultivate among the Christians of different churches the feeling of their oneness. Europeans are not generally invited to these gatherings, but on this occasion a large number were invited and gladly availed themselves of the invitation, not merely we trust, to meet Mr. Cook, but to show that Christians of different nationalities are also one. The Rev. Dhunjibhai Nouroji presided and after setting forth the nature and aims of the Union and glancing at the great change witnessed in Bombay since he had embraced the Gospel forty years ago, welcomed in fitting words Mr. Cook to India and to this gathering. Mr. Cook replied. We are unable to give a sketch of his remarks, but one of his illustrations must have impressed itself upon the memories of all. In the erection of a light-house, there is a vast deal of preparatory work that goes on in the sea out of sight; the rocky bed has to be smoothed and fitted to recieve the foundation ; a great deal of material is brought and utilized in the submarine foundation ; a long time elapses before there is any visible fruit of all this labour and thought ; at last, the edifice makes its appearance above the waters; after that the process of erection goes on apace, until the light-house is completed and begins to fulfil its beneficent mission in the sight of all. The application of this to the evangelization of a country like India, is obvious. A number of questions were addressed by Mr. Cook to Mr. Dhunjibhai and answered by him, and in return Mr. Cook replied to questions put by Mr. Dhunjibhai. A good deal of valuable information was in this way brought out. We congratulate our Native Chr. Brethren on the success of their meeting. It was a subject of regret that there was not a fuller representation of the Native Chr. community, owing, we believe, to the shortness of the time available for sending invitations.

—THE Annual meeting of the Theosophical Society was held on Wednesday evening, and it was announced that a Mr. Bennett from America, editor of a paper, would reply to Mr. Cook. We are told by those who were present that the audience were treated to the usual tirades and invectives against Christianity employed by infidel lecturers. This Mr. Bennett, so warmly welcomed and triumphantly brought forward by the Theosophists as their champion, is no other than the person who was arraigned in New York two years ago on the charge of circulating infamous literature through the public mails. It was proved against him that he had taken part in the endeavour to corrupt the minds of young people by sending to their address books of a horribly obscene character. It is one of the marvels of human depravity how men can sink to such a level of diabolism as to make war upon modesty and virtue and self-respect, with as much energy as good men give to the prosecution of beneficent aims. There are many avowed infidels in America who refused to have any kind of alliance with this person and felt it due to themselves to declare this unequivocally ; but the theosophists of Bombay appear to have no such scruples. As Mr. Cock remarked the other evening, people are known by their heroes.

—With reference to the list of appointments made at the last sessions of the S. I. Conference of the M. E. Church, as published in our issue of November 19th last, the following alterations have taken place : J Lyon stands fast at Mhow ; M. Y. Bovard goes to Kurrachee; G. K. Gilder to Mussoorie ; C. W. DeSouza to Meerut ; M. B. Kirk to the Cannington Boys' School, Allahabad.—In consequence of the acceptance by I. F. Row of a call to take charge of a church at Coonoor, it has been found necessary to appoint T. H. Oakes to Vepery, Madras. During the two months that Mr. Oakes has been in charge of the Dean Lane Church, Bombay, he has greatly commended and endeared himself to the people of that charge and it is with great regret that they lose his valued services.

NOTICES OF BOOKS AND REPORTS.

"A SERVICE of Suffering; or, Leaves from the Biography of Mrs. Croad." The lady of whom some account is given in this book, is still living. We are assured that her friends have done well in allowing the public thus to look in upon the chamber where this happy sufferer glorifies God in joyous submission to a most extraordinary complication of trials. Married in early life to one to whom she was tenderly attached, it was her lot one day to receive the intelligence of his sudden death, thousands of miles away. Three months before that she had lost the use of her limbs and has ever since been bedridden. Her first-born child was burnt to death. In 1870 she became totally blind ; in the following year she lost her hearing ; and in 1874 her speech. For some years after this she was able to communicate with her friends by writing with a pencil, having a partial use of her hand, and holding the end of the pencil in her mouth. Communications are made to her by writing with the finger on her face. The special reason for writing this book is to show in what a marvellous manner her other faculties have been developed ; but there is something well worthy the profoundest attention of all, in a world where there is so much suffering and so much complaining, in the sweet and unfaltering acquiescence with which Mrs. C. undergoes her extraordinary trials. She is also subject to convulsive fits, so severe and so frequent that it appears marvellous how she can continue to live, especially as she takes very little nourishment.

Let those who lose themselves in vain endeavours to solve the mystery of the presence of suffering in God's universe, consider the remarkable triumph of the spiritual over the material in the case of this sufferer, and take note of the fact that God knows how to conpensate for the severest ills of life so that the curse is changed into a blessing. Scarcely had God brought the children of Israel out of Egypt when they began to murmur because of the privations of the desert life ; but God showed them thus at the outset that he has a remedy for every ill and every privation of life, to be had for the asking. He commanded Moses to cut down a certain tree and cast it into the bitter waters of which the people were complaining, and lo ! they were at once made sweet and wholesome. Yet it was not long before the Isarelites took to complaining again. And so with men at the present day. Instead of exercising that faith in God which would obtain for them the alleviaton of their sorrows they go on murmuring. Is there no palm in Gilead ? Is there no physician there ? Yes, there is ; and Mrs. C., blind, deaf, speechless, deprived of the use of her limbs for many long years, yet uncomplaining, acquiescent, cheerful, mindful of others, sympathetic, shows us that whatever our sufferings, we are our own greatest enemies in not availing ourselves of the rest and triumph brought to us by Christ. Mrs. C. possesses what would ordinarily be called a *clairvoyant* faculty ; ascertaining and announcing things that are not perceived by persons having their full complement of senses. Some singualar facts of this kind are related in this book and we have not the slightest disposition to call them in question, though we know not how to explain them. Though quite deaf Mrs., C. is passionately fond of music, the perception of which is obtained in this way : one of the singers takes her hand in his, all the singers joining hands, and she recognizes not only the melody but the harmony, easily distinguishing one tune from another. She is able to identify those who come to see her, after the first visit, immediately they enter the room. When the postman brings her letters, they are given to her and she knows by passing her fingers over the address who they are from. Thus too with photographs; she knows the likenesses by the touch. This would seem incredible if it did not come to us so well attested. To prove her, a strange photograph has sometimes been introduced into a family set, but she instantly recognizes the trick. She recognizes colours without any difficulty by the touch, and will name without any mistake the colours of a silk handkerchief. A drum so distant that no one in the house can hear it will be felt by her immediately. On one occasion she perceived clandestine visits paid at dead of night by a servant girl to a distant room in the house, no one else in the house being aware of it. Many may remember a beautiful poem by Miss Havergal on "the splendour of God's will." This was suggested by a similar expression that Miss Havergal had heard when visiting Mrs. Croad.

Altogether, in reading this book, one receives the impression conveyed in Hamlet's words, There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy.

"A MANUAL of Hindu Pantheism, *The Vedantasara.*" Translated with copious annotations by Major G. A. Jacob, Inspector

of Army Schools. Trubner & Co. The *Vedantasara* is the substance of the Vedanta. The theological ideas of the Vedanta are to this day current and influential among Hindus of all classes, though not to the exclusion of the more modern polytheism, growing rankly by their side. Major Jacob seeks in this work to supply missionaries who have not liesure to pursue Sanscrit studies, and others, with an accurate summary of the doctrines of the Vedanta. He has consulted a vast number of works in the preparation of this volume. The *Vedantasara* is itself scarcely more than a tract, and presents a remarkable contrast with the generality of the religious and philosophical treatises of India, whose greatness is far more in bulk than in quality. In the Vedanta every thing is sacrified to the idea of absolute unity. All that belongs to time and sense, all that has a beginning, all that is recognizable by finite beings in the ordinary way of apprehension, is treated as unreal, and the only reality is that which pertains to Brahma, the self-complete and passionless being, having no relations to aught beside. The only function of the senses and other powers of men is to lie to them, and the true knowledge is found by fleeing all their testimony; true existence is found in getting out of the universe into Brahma. Emancipation is found in the cessation of the consciousness of individuality, so that a man can say "I am Brahma," with the realization that Brahma speaks in him and not himself. We have often thought that this strange doctrine was a kind of parody of the truth set forth in the last teachings of Christ. There is indeed a mighty and impassible gulf between the Christian doctrine of union with God and the Vedantic; in the the former there is no destruction of the man's individuality and responsibility; the will of the creature conforms in all particulars with that of the Creator, and there is continual reliance upon the attributes of God in all things; but then there is love binding the two together. Whereas the *adweit* system annihilates love, with individuality and responsibility. Much of this book is taken up with the elucidation of the words "That art Thou;" affording another illustration of the fact that the more nonsensical a proposition is, the greater the ingenuity required to make sense of it. Well, let us not withhold our need of commendation from those who arming themselves with infinite patience consent to go down into these seas of difficulty to make us acquainted with the submarine condition of things, that we may congratulate ourselves upon the free air and sunlight of this upper world.

We give a few extracts from Major Jacob's book:

"The followers of Buddhism presumed to appeal to reason, and their system was at once stigmatized as 'the science of reason' (*hetusastra*) which was then synonymous with heresy. This was doubtless the first systematic departure from the Mantras and Brahmanas; but the Brahmans were soon compelled to follow suit, and to them we owe the six so-called orthodox schools of Indian philosophy. I say, so-called, for the teaching of the systems is no less a departure from the old religion than Buddhism is; but they profess respect for the Vedas, while the Buddhists openly repudiate them."

"The doctrine of metempsychosis was not held by the Aryan family or by the early Indian settlers, for the Vedas recognize the continued existence of the soul after death in some heavenly sphere, and contain no distinct reference whatever to the fact of transmigration. Its first appearance in orthodox writings is in the *Chandogya* and Brihadaranyaka Upanishads which are referred by Professor Weber to a comparatively recent date."

"According to the Vedanta, perception of an object, such as a jar, takes place in the following way. When the eye is fixed upon the jar, the internal organ with the Intelligence appropriated to or reflected in it, goes out towards it, and by its light dispels the darkness of ignorance enveloping it, illuminates it, assumes its shape, and so cognizes it."

As a matter of fact and modern discovery, visual perception is obtained by the production of an image of the object upon the bottom of the eye. The external world is reproduced within ourselves before we can know any thing about it. Yet the Veda bases a good deal of its religious or philosophical teaching upon this theory of vision.

There is much else that we would like to transcribe, if we had space, and if it could be conveniently detached from the context. The annotations are replete with information.

We have much pleasure in recommending this work to our readers. It ought to have a place in every library.

"*The Indian Baptist*," Calcutta. Our Baptist friends in Calcutta have made many attempts to sustain a monthly organ, and some of their ventures in this way have gone on for a good while, but have eventually ceased to appear. We would have recommended them to drop the denominational title, but they doubtless consider, and perhaps correctly, that they understand the necessities of the case best. The contents of the first number of the *Indian Baptist* are as follows: Ourselves; abiding with God; Missionary Work in Calcutta; The Govt. on European and East Indian Education; Reminiscences of work for God; the Garo language; Books, Correspondence and Religious intelligence.

We have received some other publications which we hope soon to notice.

The Rev. H. J. Bruce of Satara has printed in Marathi, the list of International Sunday School Lessons for 1882.

The Bombay Guardian.

SATURDAY, JANUARY 14, 1882.

TWO LORDS IN ONE CASTLE.

In our correspondence columns will be found a letter signed J. R. animadverting upon some of our positions and opinions, and presenting what our correspondent believes to be the true account of the spiritual state of the Christian in this life. J. R. maintains that the old man and the new man exist concurrently in the converted man, and continue to exist together so long as he abides in the flesh. Here is what he says:

"The root of error in some teaching concerning holiness is a failure to apprehend the hopeless and irremediable condition of man as he stands by nature; and the absolute truth that it is only through death and resurrection that he can emerge into an actually possessed condition of deliverance and blessing."

These two natures are quite distinct, as he says; indeed they must be not only distinct but intensely opposed to each other; as contrary as light and darkness, life and death; yet, according to our correspondent they are united in the same individual, and have the same identity; united more intimately than a vine and its branches, or a bride and bridegroom, or the members of one body. A kingdom divided against itself cannot stand, says Christ; but the work of Christ, according to this view, is just to set man at war with himself. A part of the individual is regenerated, and has for its office to keep up a conflict with the unregenerate man, until death comes to accomplish what Christ, the Holy Spirit and the truth of God failed to accomplish. We quote again from J. R.'s letter:

"In one Christian man there is the germ of the new life, led by the Spirit of God; and also all that any other man has; that is, a vile body of flesh and blood which cannot inherit the kingdom of God; a heart that is deceitful above all things, and desperately wicked; also a carnal mind which is not subject to the law of God, neither indeed can be. And herein is the conflict."

R. finds it said that he who is born of God cannot sin, and the old nature in the same individual cannot but sin. Every Christian man has a nature that cannot sin and a nature that cannot but sin; one of these natures rules him for a little and then gives way to the other which takes its turn. To which of these natures are the exhortations of Scripture to cease from sinning addressed? they can only be addressed to the nature that is sinning. But this, according to the doctrine of our friend, cannot but sin, and all exhortations and scriptural motives must be lost upon it. We have two impossibilities brought face to face; the impossibility to sin; the impossibility to cease from sinning. These may confront one another and resist one another, but we do not see how there can be any hope of victory. We are told that the Gospel is the power of God unto salvation; salvation means deliverance from sin; Christ came to save his people from their sins; the power of God is put forth to accomplish this deliverance in connection with the Gospel; man's impossibility is met and swallowed up by a divine possibility. It is not death that is set forth as the deliverer of man from sin, but the Gospel of God. If R. will read carefully and without prepossession the 3rd ch. of 1st John, quoted by him, he will see that the sinning nature and the unsinning nature there spoken of, are not found in the same individual but in different individuals, and furnish us with the means of determining who are the children of God and who are not. "In this the children of God are manifest and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

Our Lord has taken special care to emphasice the truth that no man can serve two masters. But according to the view maintained by R. no Christian man can do otherwise than serve two masters. That which is regenerate in him cannot have more than a divided empire; it must ever and anon recognize the right of the other power and transfer to the enemy the reins of government. The Apostle Paul says; "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" See the whole passage in 2 Cor. vi. 14-18. But surely the com-

manion is far more intimate when the two principles are found in the same individual; there cannot be any closer alliance of light and darkness, Christ and Belial, than in such a case. The Apostle Paul in the latter part of Rom. vii gives us a picture of the wrethed conflict that goes on when a man imagines that sanctification is by the law. But there is at the beginning of the 8th Ch. a response to the cry "Who shall deliver me"? "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Reaching the point of self-despair, the individual realizes that if he is ever to be holy it must be by some power not his own; then, by faith he becomes aware that this divine and all-sufficient power is in the Spirit of God; he then walks no more after his carnal nature but after the Spirit of God. Our correspondent quotes Rom viii. 7 about the carnal mind and its enmity, but omits to note what the Apostle says in the context: "Ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwells in you."

We quite agree with our correspondent with regard to the depravity of man's nature- The essence of this consists in the devotion to self. Regeneration consists in faith towards Christ whereby he becomes the ruler of our moral and spiritual and physical being. Self, convicted of having ruined the nature it has been governing, vacates the throne and Christ takes possession of it. Thus the Apostle Paul says: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life that I live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Paul, writing to the Galatians, says; "They that are Christ's have crucified the flesh with the affections and lusts." All things are possible to him that believeth we are told; but the possibilities of faith are limited indeed, if the old man is to share in the government of our being so long as we are living. In the 6th ch. of Romans we are plainly taught that the death and resurrection whereby we are delivered from sin, is not that which takes place at the dissolution of the believer's body, but is something that is accomplished in this life, through the power of the Spirit of God. It is very certain that there is a great deal that is faulty and culpable and condemnable in many who seem to have a sincere desire to be identified with Christ; but we are to bear in mind that, the experience of Christians is determined not merely by what God offers, but by the measure of their faith. They who believe that there is no deliverance in this life from the power of the old man will of course know no such deliverance. The first condition of their receiving the divine power for the deliverance of their nature is to believe that that power is available.

REMINISCENCES. CLV.

DIARY at sea.

January 10, 1848. Is it best to make resolutions? I have hesitated to make them, hesitated to bring my life under the power of resolutions. But there is warrant. Paul determined to know nothing save Jesus Christ. We read of hie purposing three times to go to the Corinthians. He assayed to go into Bythynia and was hindered. Christ set his face stedfastly to go unto Jerusalem. We are to strive according to his working who worketh in us mightily. Work out your salvation with fear and trembling, for it is God that worketh in you to will and to do. A rosolved mind is necessary to the best exertions of the faculties. The fact that we have no strength of our own is no reason why we should live without strong resolutions. For we have all strength in Christ. It there were a person on board who had power over all winds to summon and dismiss them at the will of the Captain, then it would be right for the Captain to resolve to make the voyage in so many days. Again the adversary is strongly determined to resist our progress, and should be met with a resolution equally vigorous. Again, God has given us this power, not Satan; and he has set a seal of high approval on it, by making it so efficacious. A man is a man according to his power of resolution. This is sought for in every office and condition; men that brace their minds up to the accomplishment of the ends before them. I must have an end agreeable to God: must know where my strength lies; and must make every thing bend to the work of accomplishing that end. We have it drawn out in the 6th ch. of Ephesians. We are to be strong in the Lord, and have on the whole armour of God. It is all comprehended in the command to love God with all the heart, soul, mind and strength. It is right to determine, by the grace of God, that we will acomplish the work God has given us to do, and to do it perfectly. It is right for me to determine that I will make progress this week in holiness and usefulness, in love to God and to man. And I have such assurance of the willingness of Christ, that I am persuaded it will be according to my determination. Now what would I have? What attainments would I make? I want then a great measure of love to my fellow-men; of prayerfulness; a deeper sense of Christ's desire for their salvation; a more perfect spirit of self-denial; a greater enjoyment of the word: more earnestness in labouring for others; to talk to them more, more affectionately, more effectively. I determine by the grace of God to grow in every direction this week. Shall I determine by grace to win souls? Here I shrink. It is not the fear of displeasing God, but the shrinking of selfishness. A dread of the effort. I am appointed a steward of the manifold grace of God. Now it is my duty to determine with my whole heart that the grace committed to me shall be imparted abundantly as possible. According to your faith be it unto you; and faith is shown by its works. Has it been with me on board this vessel according to my faith? It seems as though it had not been. If faith is measured by my endeavours to bring them under the truth, then it has been with me according to my faith. But if I estimate my faith by certain midnight exercises, certain wrestlings and enjoyments and tears at the throne of grace, the contrary would seem to be true. The marriage of ambition and impotence was the curse of my natural life, and the union of a desire to glorify Christ with a frightful weakness of soul, is the curse of my spiritual life. Pusillanimity would seem to be my name; if a devil of this name were wanted in hell, I dare say I would be the successful candidate. Stir up the gift of God that is in thee. There is none that stirreth up himself to take hold upon God. Do with thy might,—quit yourselves like men. God help me to remember that to do something, I must mean to do something.

11th. Christ has drawn me to the cross and shown me his love for sinners, that I may go to them and unfold it to them in their own language. The love of Christ for men is to constrain me in preaching to them. What is required of me then is an extraordinary sense of the greatness of that love and the power to describe it. I must have my soul fired with the fire of Christ, and be animated with the zeal of true interpretation. As it is, I am thwarting Christ in the exhibition of his love. I am standing as a dam across the stream of it. I am the steward of all that is bestowed upon me at the cross. Dear Saviour, redemption lies in this direction. Thou hast brought my soul into a condition where it must find its happiness in living for others or not at all. Oh that by day and night thy cross may be ever before me; that I may see thee dying for this sinner and for that. When I approach any man to remember that Christ died for him. While I remain with them Christ hangs for them upon the cross.

I have derived my chief enjoyment in social prayer from the habit of losing myself and my wants, and praying exclusively for others. I have been sensibly blest and conscious of the approbation of God. At such times God has seemed to say, Love is sanctification, you will obtain what you ask for yourself by losing yourself and employing yourself only about others. Why not give myself entirely up to the wants of others, praying only for them, thinking only for them, studying them, reading the Bible for them, in a word, living immediately for them? I have imagined that to live for them, I must be mainly occupied with my own heart and work away at that, pray ever for that &c. But I do believe that this is an error. As I occupy myself about others my own heart will grow in grace. This is grace, this is the blessing, to have no wants but the wants of others. This enormous contemplation tends to egotism. Long experience shows that there may be abundance of spiritual exercise without any progress towards the death of self. Self is killed by being lost sight of. In honour preferring one another. Look not every man on his own things but on those of others. The health of the eye is in living out of itself, in conversing unceasingly with every thing save with the eye itself; and so it is with the soul. Look at Jesus; we find his gaze always directed to others. Look at Paul. God helping me, I will begin now in earnest. Ostracizing myself. Coming to the throne of grace, only as a proxy.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR BROTHER,—We are still pressing our plea at a throne of grace for the solution of this difficult problem, How to reach the Natives. I am more than ever convinced that the first factor to be canceled is one's own inbred sin; and the second factor to be canceled is one's own inward weakness. Against the first factor of inherited bent to sin is God's command, "Be holy; for I am holy;" and by the side of this command stands his promise, "The very God of peace sanctify you wholly. Faithful is he that calleth you, who also will do it." And against the second factor of inherent weakness stands God's command, "Be strong in the Lord and in the power of his might;" and beneath this requirement is the promised ability, "He that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." "Strengthened with all might according to his glorious power."

The instrumental cause of the removal of the first factor is the blood of Christ; we "enter into the holiest by the blood of Jesus" (Heb. 10:19). And the empowering agent in removing the second factor is the Holy Spirit. "But ye shall receive power after that the Holy Ghost is come upon you" (Acts. 11:8.

That this complete cleansing precedes the complete strengthening, both reason and revelation teach. Just here one of Satan's wiles comes in. It is this. Inducing Christians to seek for power before purity. To pray for the gift of power seems so pious a thing that comparatively few suspect the possibility of sinning in doing it. For an unfaithful servant to ask for more power, is for him to ask for increased ability to injure his master: and for a doubting, unfaithful servant of God to ask for increased power, is not only asking God for

enlarged opportunities to betray him; but it is asking the Holy Ghost to be the agent in dishonoring God. It may be claimed that ignorance will excuse or extenuate the wrong. But God declares: "My people are *destroyed* for *lack of knowledge*."

Satan especially hates the blood of Christ; therefore he endeavors to induce the Christian to exalt the Holy Spirit and his work to the fatal ignoring of Christ and his merits. Christ Jesus is the "Prince and Savior." He is regnant. His scepter manifestly is absolute, "All power is given unto me in heaven and in earth." The office of the Holy Spirit is not absolute and Sovereign regnant; but he is the divine executive of this soverignty committed to the Son of God for manifestation. If Satan can pervert the doctrine of the trinity by suppressing any characteristic or function of either Person in the Godhead, or by robbing one Person of His particular function and attributing it to another person in the Deity, he has made a capital stroke. That the devil, with spiritualized wickedness in "the heavenlies" (Eph. 6: 12) among the most sacred relations of God and man, is working his plans, seems evident from the popular enthroning of the Holy Spirit as the destroyer of sin, to the ignoring of Christ's blood. The strain to get away from this blood doctrine and to deal with Persons, over does itself in exalting Christ, robbed of his blood-merits; and, of consequence, looks to the Holy Spirit to "take away the sins of the world." A Bible-reading on the blood, of the many passages in the Old and the New Testament, is a very profitable exercise.

As in the past century everything possible was done to mislead the people concerning the Son of God, so in the present century Satan has been perverting the truth and doing all in his power to subvert the real work of the Holy Spirit in men by getting mankind to ascribe functions and honors to the Holy Spirit directly, which He will not accept; but which he constantly reveals as belonging to Jesus Christ. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you."

During the 18th century and the early part of the 19th century the Personality of the Holy Spirit was lost sight of in the smoke of battle against the Person of Jesus Christ. This was so marked that Baumgarten declared that Protestantism on the Continent had given up the personality of the Holy Ghost. In the coming battle with Satan on the higher plain of Christian experience we need be watchful lest the *Scriptural* personality of Christ be surrendered for an ideal one. In the Protestantism of Germany, (and the same may be said of England,) the doctrine of the Person of Christ had so widely extended its scope as to leave no room for the doctrine of the Person of the Holy Ghost. A correct theology and true Christian experience stand or fall together.

But I began this letter for a different end. I intended to tell you of God's dealings with us here in Colar Orphanage. Last night under the exhortation of one of our helpers between twenty five and thirty sought the Lord. All of these except one confessed pardon. This makes over a hundred who have professed regeneration since Conference. The interest in Sanctification is increasing. Two young men, helpers, have received this grace during the *past four weeks. We are completing plans for close personal drill* in the use of spiritual weapons. We ask for Colar Orphanage the prayers of God's true children everywhere. When the glory of God is seen upon Zion the Gentiles will come to the light. May our God hasten this blessed consummation.

S. P. JACOBS.

DEAR SIR,—In your issue of December 31st you express an idea that the statement, (1 John i. 8) "If we say that we have no sin we deceive ourselves," does not refer to believers. Will you permit me to remark that it appears to me quite impossible to detach this passage from verse 4. "These things write we unto you that your joy may be full," which is evidently addressed to those who are in a degree made partakers of the joy of salvation. Your objection to the theory of the continued presence of sin in the believer is, there, founded on the truth, that without holiness no man shall see the Lord. And in an issue some time back you advanced the same thought as in this connection, that if sin continue in the believer till death, there would, then, arise a necessity for a purgatory.

I did not say anything then, as I know your words are valued far outside the boundaries of your present church connection, and I hoped that some one more able, and more faithful than I have been, would feel led to present the other side of the question.

In the same epistle (1 John iii. 9) we have "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." Now here is a seed brought before us by the Holy Spirit that not only doeth no sin, but that actually cannot sin, and the scriptures cannot be broken, neither are they contradictory in one place of statements made in another. Does this then accord with the facts of the experience of Christians as men in the flesh? I appeal again to the record. The apostle Peter is certainly one of those concerning whose Christian standing there can be no doubt, as the whole church is built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner stone. Now in the second chapter of the Epistle to the Galatians the Holy Spirit has recorded concerning Peter:—

Verse	11	He stood condemned.
„	13	He dissembled.
„	14	Walked not uprightly.
„	18	And, in building up again the things destroyed, proved himself a transgressor.

In view of this manifest sin, in an indisputable believer, what, then, becomes of the truth above quoted "He cannot sin"? Just this. These words are spoken of the New Creation in Christ Jesus, and not at all of the man as he is born into the present scene by generation from Adam the first. And here lies the root of error in some teaching concerning holiness It is just a failure to apprehend the hopeless, and irremediable, condition of man as he stands by nature; and the absolute truth, that it is only through death and resurrection, that he can emerge into an actually possessed condition of deliverance and blessing. Just as surely as we owe our standing in the natural world to the first Adam, so surely shall we owe all our standing in the new creation to the second Adam, the Lord from heaven. The two natures are quite distinct. The old and perishable is nailed to the Cross of Christ, to be crucified, mortified, subdued; and, for want of watchfulness, and prayerful abiding in Christ, may give more or less of trouble throughout our pilgrimage. Of this we have an illustration in the history of Israel. They failed in obedience and faithfulness, on entering the land; and so the Lord permitted the Canaanites to remain as a permanent source of distress, in a varying degree, with precise reference to the faithfulness of their conduct. Yet who could say that even with this drawback the condition of Israel was not infinitely to be preferred before that of the surrounding nations? Even so now, the condition of the Christian, though it be one of more or less conflict and trial, though he may be in heaviness through manifold temptations, is not one to which a man need be ashamed to invite any of Adam's fallen and otherwise death-doomed race. I mean his condition even apart from his hopes.

But when we come to consider the other side of the question, what infinite vistas of glory and blessing spread out before the eye of faith. The Apostle Peter tells us that we are made partakers of the Divine Nature. John tells us that we are Sons of God—and the apostle of the gentiles to whom was revealed the mystery of this oneness of Christ and his Church says "I am crucified with Christ, nevertheless I live: Yet not I, but Christ liveth in me." Again "Ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." We are, as the revised version shews very plainly, in the begotten stage. We possess all things, but it is by faith. Even the very essence of our life is not in our own keeping. It is hid with Christ in God. In the meantime we are begotten again by the incorruptible seed which is the Word of God that liveth and abideth forever. And we have now only the earnest, or foretaste, the Spirit which he has given us, by which we cry Abba Father. So that in one Christian man there is the germ of the new life, led by the Spirit of God; and also all that any other man has: that is a vile body of flesh and blood which cannot inherit the kingdom of God; a heart that is deceitful above all things, and desperately wicked: also a carnal mind which is not subject to the law of God, neither indeed can be. And herein is the conflict. This old man must be mortified, as the Holy Spirit has said by the mouth of Paul, "mortify therefore your members which are upon the earth." In this we groan earnestly desiring to be clothed upon with our house which is from heaven. Indeed the whole creation groaneth and travaileth in pain until now: and why? The creation waits for the manifestation of the Sons of God: and it is only when Jesus comes, when we shall see him as he is, and be made perfectly like him, that we shall cease in our measure to groan being burdened. My dear brother I do not for one moment seek to throw doubt on the actualities of the experience of some of those who profess to have attained entire deliverance from the sense of sin. But I say that if they have so found rest, it is by ceasing entirely from their own works and entering into Christ. It is by constant, watchful, humble, prayerful abiding in Christ, and not by any cessation of the corruptness of their natural condition.

J. R.

Bangalore, 4th January 1881.

SIR,—I know you will agree with me when I say it is a matter of thankfulness that Bombay has been blessed by the visits of many eminently good and great men, who have come out here from time to time to spread abroad the knowledge of the Lord and his great salvation.

The Revd. Wm. Taylor has under God accomplished much by rescuing the perishing from sin and the grace, and has endeared himself to many hearts, so that his name will never be forgotten by many here and elsewhere. Then came Mr. Sommerville whose discourses on the "Fiery Furnace" and the promises of God, "cluster of grapes" will not be soon forgotten by those who heard them. Then followed the Revd. Mr. Douglas who has been instrumental in propagating correct and scriptural views on justification by Faith, knowledge of sins forgiven and the witness of the Spirit in the English churches and among nonconformists.

God has demonstrated to us that "He can use the weak things of the world to confound the things that are mighty, and the base things of the world, and things which are despised, hath God chosen, yea and things which are not to bring to naught the things that are," by sending out some of the weaker sex, Miss Drake (Mrs. Osborn) and Mrs. Amanda Smith, for instance, thereby teaching us that *colour* is no obstacle, frail and tender physical constitution is not a hindrance, deficiency of logic and rhetoric are no barriers towards proclaiming His message when the heart is loyal and fully consecrated to His will and service.

Last year we were blessed by the ministrations of the Inskip party who have been the means of leading out many souls from the mire of unbelief into the clear atmosphere of entire sanctification and full consecration so that many souls now know not only theoretically but practically and experimentally what it is to have full salvation.

Now we have in our midst one whom I hope and pray God will employ in emancipating not a few nominal Christians and natives from the bogs of infidelity and the morass of skepticism into the clear light of the knowledge of the truth as it is in Jesus.

My object in writing this letter is to suggest that ministers of all demoninations unite in inviting Messrs Moody and Sankey. I am aware that they have been invited by the South India conference of the Methodist Episcopal Church, but that is not sufficient;—"Union is strength;" so let the Young Men's Christian Association unite with the Indian Evangelical Alliance and send an invitation to Messrs Moody and Sankey asking them to come to Bombay at their earliest conveniance.

Yours in Jesus.
T. J. T.

SIR,—Will you kindly allow this appeal to appear in your paper, on behalf of the "Kamptee Soldier's Home." This "Home" was founded on the 5th of August 1881, for the purpose of providing a place of resort for the troops of the Garrison, where during their leisure time they might improve themselves both temporally and spiritually.

Kamptee is a Military Station. therefore the contributions towards the expenses of the Home, were too small and it is somewhat in debt still. I am the responsible person for any debts, as I reside upon the premises. The present debt stands at Rs. 166-0-0 or thereabouts. My own means are very limited, and the anxiety I often feel through the present encumbrance, makes me at times down-hearted, but in answer to prayer, I believe our Heavenly Father will open a way by which this delt may be reduced. Subscriptions may be sent to me.

Yours &c.
C. SUIRMERTON,
Army Scripture Reader.
Kamptee, Dec. 14th 1881.

NOTICES.

APPOINTMENTS of the Second Quarterly Meetings *of the Bombay and Madras District*, S. I. Conference, M. E. Church:—Bellary Jan. 21st; Richmond Town Jan. 28th; St. John's Hill Feb. 4th; Vepery Feb. 11th; Black Town Feb. 18th; Secunderabad Feb. 25th; Chadarghat March 4th; Bhosawal March 11th; Nagpore March 18th; Egutpoora April 22nd; Bombay April 24th; Ahmedabad & Broda April 29th; Poona June 10th.

D. O. FOX.
Presiding Elder.

Bombay,
Jan. 11th 1882.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. C. Jordan will (D.V.) preach to-morrow at 11 A.M. and 6 P.M.

RECEIVED from A. P. S. Rs. 10 for the Macpherson Memorial Fund. Received from Mr. V. A. DeCunah for the Vishnu Bhaskar Memorial Fund, Rs. 5.

Epitome of News.

SATURDAY, JANUARY 7.

—*Zion's Herald*: St. Albans, the first and most important of the ritualistic churches of New York city, has proved a failure. The building has been sold to a Low Church organization, and the ritualistic paraphernalia laid aside.

—*Deccan Times*: A private of the 1st Battalion Royal Scots Fusiliers shot himself last week with his rifle. He placed the loaded rifle under his chin and pulled off the trigger, and the bullet passed right through his head shattering it completely. Death was instantaneous. It is not known what induced him to commit the rash act. A day or two after, a Private of the Fusiliers committed suicide. A man of the Royal Artillery attempted to put an end to himself in the same way. Instead, however of lodging the bullet in his heart as he intended, the carbine slipped, and its contents passed into the upper portion of the chest. The unfortunate man is in hospital in a precarious state.

MONDAY, JANUARY 9.

—*Subodha Patrika*: A widow marriage, which was also an inter-marriage, was celebrated with Theistic ritual on last Wednesday at the house of Mr. Madhavdas Raghunathdas. The bridegroom is Mr. Dwarkanath Raghoba Tarkhandkar, head-master of the High School at Hyderabad in Sind, and a nephew of our well-known townsman, Dr. Atmaram Pandurang. The bride is a Maratha Brahman lady, named Tanhibai, head-mistress of the girls' school at Miraj. She became a widow at the early age of 6 years, but was afterwards educated at the Female Normal School, Poona. Their respective ages are about 35 and 20 years.

—There has been a riot at Kumpli, 13 miles from Bellary, caused by a religious dispute between the Baiders and Lingayets.

—*Bombay Gazette*: We deeply regret to have to announce the death of Lady Fergusson, which took place yesterday afternoon at 1 o,clock. The fatal illness declared itself on Saturday forenoon, when Lady Fergusson informed Dr. Findlay that she did not feel very well. He was struck by her appearance, especially by a sunken look about the eyes, and asked her to go and lie down and put herself under treatment at once. He immediately sent for Dr. Blanc, and pending his arrival treated the patient for cholera the symptoms of which were unmistakeable. The cramps were very severe. Dr. Blanc arrrived in about an hour and Lady Fergusson was then already in a state of collapse. She rallied, however, and strong hopes were entertained of her recovery until midnight. At that time the pains of labour declared themselves and soon after a child was born, dead. From that time forth, there was really no chance of recovery. Dr. Henry Cook was called in and everything possible was done, but the patient never rallied from the collapse consequent upon the shock. The state of collapse was profound and death supervened soon after 1 o'clock yesterday (Sunday.) Both Miss Fergusson and Miss Richman, Lady Fergusson's sister, had been sent to Malabar Point on Saturday evening, and except her maid Lady Fergusson was quite alone.

Lady Fergusson came down from Mahaclesh-war in order to have the benefit of the best advice in her approaching accouchement. It was only on Friday that she drove over to Malabar Point to see if her rooms there were ready, as she was to have moved thither to-day (Monday.)

Sir James Fergusson is at present on tour in Kathiawar, *en route* from Kutch to Rajkot, where the Thakore of Bhownagar was to have been invested at His Excellency's hand with the insignia of a G.C.S.I. on Saturday next, the 14th inst. His Excellency was of course telegraphed to immediately, but his location is not exactly known, and it is feared the message could not reach him under forty hours.

—In regard to some news we (*Pioneer*) recently published about the action taken by the Government of India in the matter of the Karauli Raj, we learn now that the Maharaja has not really been deposed, and that his shortcomings arise from incapacity and not from tyrannical exercise of power.

—An interesting discovery is reported from Pola the Portsmouth of the Austrian Empire, and formerly a station of the Roman fleet. Near the huge amphitheatre, only second to the Coliseum in size and massiveness of construction, some work-men were lately engaged in digging an ice-cellar for the use of the squadron and the naval arsenal, when, at about a yard's depth from the surface, they came upon a statue, nine feet three inches in height, representiong a Roman Emperor, and in a state of almost perfect preservation. This effigy, executed in Grecian marble of the finest quality, is stated to be the most beautiful and highly-finished effigy of its kind in existence—a truly magnificent specimen of antique statuary art. It has not as yet been recognised as the portrait of any particular Emperor, but would appear to be rather an ideal or typical presentment of the Roman Cæsar, invested with the attributes of supreme military command. The Imperial warrior's breast is shielded by a metal cuirass, the lower edge of which is attached to the torso by fringed leathern straps. From its centre glares a Medusan head, supported by two griffins, the badges of paramount army rank, designated by the ancient Greeks as apotropeia, or emblems of horror, devised to appal and discomfit the enemy. It is supposed that this noble statue originally adorned one of the niches of the vestibule belonging to the theatre built by Augustus Cæsar in honour of his favourite daughter Julia, and bearing her name.

—*Zion's Herald*: Rev. John W. Butler writes from Mexico City, Oct. 1:—

"It is a remarkable fact, and certainly a providential one, that just at the time when a learned prelate withdraws from the Roman Catholic communion under the very shadow of the Vatican and publicly connects himself with our church in the city of Rome, here also, in the city of Mexico, one of Rome's greatest strongholds, we should be receiving into our church and ministry another highly-cultured and influential ex-priest, Dr. Emilio Fuentes. Two weeks ago last Sunday night, Dr. Fuentes made his public profession of adhesion to our church. I enclose you a copy of the translation of his address. [We will print this hereafter.] Let me add that Dr. Fuentes is just entering the prime of life, being 38 years of age. He is gentlemanly and becomingly modest. He is clear, earnest and instructive in all his sermons. We are expecting that, under God's blessing, he will become a powerful leader in our cause."

TUESDAY, JANUARY 10.

—With reference to the slave-dhow along side of which Captain Brownrigg was killed, the *Bombay Gazette* says: "The prow and about 70 slaves have been captured, and so have seven of the murderous slave-traders, including their head-man. This fellow, when taken by Captain Mathew, was asked if he was the man who killed Brownrigg. He replied that he was, and that he would also kill Captain Mathew,—an intention which he would no doubt have carried out had he not been at once seized and put in irons. The French authorities at Zanzibar are doing all in their power to sift the matter in regard to the French flag which the prow was flying."

—*Deccan Herald*: About fifteen days ago a Mussulman who gave his name as Mahomed Umar, and who said that he was the son of Moulvie Kurreem Moolla, arrived from Delhi, and put up at Baboo Lasha's Musjid in the Suddar Bazaar. This man went about preaching new doctrines, to the effect that those who perform *rufadeh, ameen, and Emaum ke pichi Surfatia*, should be well thrashed and expelled from the Musjid. This excited the ire of the other Mahomedan residents in Camp, who challenged the Moulvie to prove his new doctrine, either by the *Koran* or by *Ahdies*, and matters went so far as to make a general affray imminent between the followers of the Delhi Moulvie and their opponents. Some of the more intelligent Mussulmans—Mahomed Was-

sul wullud Ehar Mahomed and Abdoolla Shaik Emaum—however, reported the matter to Mr. D. Smith, the Chief Constable, when Mahomed Umar was examined, and it being ascertained that the doctrines he preached were inconsistent with the Mahomedan religion, and his replies being uusatisfactory, he was placed before the Cantonment Magistrate last Saturday. Mr. Plunkett having very patiently heard all that Mahomed Umar had to say, warned him not to preach anything that might wound the feelings of the people or annoy them, otherwise he would be severely dealt with. In reply to a question from the Moulvie, Mr. Plunkett said he could argue with people in his own house, but not preach anything opposed to the religion of others on the public streets.

Wednesday, January 11.

—The B. L. and the B. A. examination of the Calcutta University, for the year 1882, commenced on the 2nd instant. The number of candidates for the B. L. examination is upwards of 100, and that for B. A. is about 345. The amount of fees realised is said to be over Rs, 13,350

—*Times of India;* At the Fort Police Court, yesterday, Edward Lynch, a private of the 2nd Battalion King's Own Regiment, stationed at Colaba, was charged before Mr. Webb with committing murder by wilfully and maliciously causing the death of one Sarah Jane Roberts, at Harpurhey, in Manchester, in the month of November 1879. Although nothing transpired in court, it is stated that the prisoner a few days since went to Lance Sergeant Edward Jarvis and Lance Corporal John Jones, in the guard-room, and voluntarily made a confession of the murder, as he said he could not rest at night. When the prisoner was made over to the police authorities of Bombay he recanted his statement and said that the confession made by him to his lance sergeant and lance corporal was made at a time when he was under the influence of liquor; but the two officers declare on oath that he was perfectly sober at the time he voluntarily made the confession. The prisoner was yesterday formally charged before the magistrate and remanded to jail until the 17th instant, to enable the police to instruct the Public Prosecutor in the matter.

—The death of Mr. W. E. Crum, partner in the house of W. & A. Graham & Co. is announced. He died at Calcutta, at the age of 31 years.

—*Times of India*: "We believe that the introduction of Vehar water has had a most marked effect in diminishing the mortality from cholera and dysentry in all classes of the population; and that, as might be expected, this diminution has been most marked among the Europeans, who almost universally use Vehar water, and are well aware of the dangers of impure water. Twenty years ago many Europeans died yearly of cholera. In every circle of friends some one was carried off each year. This hardly caused any comment. But now a European so seldom dies of cholera in Bombay, that such an occurrence causes general alarm. Hospital returns, so much more reliable than any general impression of any oldest inhabitant, show the same result. In the annual report of the Municipal Commissioner for 1877 we find a table giving the admissions and deaths from cholera in the European General Hospital from 1859 to 1877, and the comparatively trivial mortality since 1865 is simply astonishing, showing as it does an average of 7 admissions yearly in the former period, from 1 to 15, and of only $1\frac{3}{4}$ in the latter period from 1863 to 1877."

—Some British shipowners have begun to man their vessel with negro seamen exclusively, the officers alone white men. They take the same wages as ordinary English or foreign seamen. Those who have tried the experiment state that they find coloured men as good sailors as Europeans, and that they are more docile and less inclined to run away than our own men.

—A letter from Alexandria in the *Times of India* mentions the opening of the Chamber of Delegates at Cairo, Dec. 26th, by the Khedive, and adds: "If the Deputies are guided by the line of conduct marked out in the Khedive's speech they will not do much harm even if they accomplish little good; but if, as many fear, the Chamber serves as a focus for agitation and premature pretensions of Egypt for the Egyptians, complications will inevitably arise. Without giving implicit faith to all the intentions attributed to the national party, there is no denying the fact that there has suddenly sprung up a strong feeling of hostility to European interference, and a general desire to administer the country by native rulers only. The day may come when such a state of things would be possible, but in the interests of Egypt, England and France cannot allow the good work accomplished to be jeopardized by entrusting too soon the management of affairs to inexperienced and uneducated hands."

—*Overland Mail*; Dec. 23: Guiteau's trial still proceeds under circumstances which make even the Americans blush. Whatever the result, the whole object of the trial is lost. How can one associate a sense of dignity, solemnity, or justice with any puniahment that may be the result of the screaming farce that, originating in the murder of the President, is now daily being acted uuder judicial sanction before a shocked, and amazed, and disgusted people. It would have been far better to let Guiteau sink into oblivion untried than in thus pandering to his hunger for notoriety, have let him enjoy to the utmost the full harvest of his crime.

Engineer Melville has telegraphed to the United States Legation at St. Petersburg that the *Jeannette* was surrounded and crushed by the ice on June 23, in lat. 77 N., long. 157 E. The crew left the vessel in three boats, which, about fifty miles from the mouth of the Lena, were separated by violent winds and thick fogs. Boat 3, which Mr. Melville commanded, arrived on Sept. 29 at the eastern mouth of the Lena, where it was stopped by blocks of ice near the village of Bolouenga, a hamlet inhabited by idolaters (?). Boat 1 also reached the same spot. The men in these boats state that Lieut. Delong, Dr. Ambler, and twelve other shipwrecked sailors landed at the northern mouth of the Lena, and are in a fearful condition, several suffering from frost-bitten limbs. A party of the inhabitants of Bolonenga started off immediately to their assistance. Nothing is known of boat No. 2. A special supplement of the St. Petersburg *Official Gazette* states that the Russian Government has given orders that all telegrams from Engineer Melville shall be forwarded as promptly as possible, and that the most energetic measures shall be taken for the discovery of the remainder of the crew and of those who were left on the ice at the mouth of the Lena river. It is two years and a half since the *Jeannette* left San Francisco on her cruise of exploration.

—H. H. the Nizam in laid up from the effects of a blow from a ball on his knee while playing cricket.

Thursday, January 12.

—*Bombay Gazette*: We learn that Sir James Fergusson, proceeding by rail from Ahmedabad, reached Wadhwan early on the 4th instant, and leaving it soon after, arrived at Morvee at 5 P.M. the same day. On the 5th instant, His Excellency held a durbar there and witnessed some fire-works provided at the expense of the Thakore Saheb in honor of His Excellency's arrival. Leaving Morvee on the morning of the 6th instant, His Excellency reached Jooria Bunder and thence proceeded by the May Frere to Mandvie. Here he passed the night of the 6th instant at the travellers' bungalow. There were fire-works and illuminations at the bungalow that night. A journey of six hours took His Excellency from Mandvie to Bhooj, where he arrived on the morning of Saturday, the 7th instant, halting there on Sunday and Monday last. It was at 7 o'clock on Monday evening that a European official, riding from Nowanuggur with a telegram that had been received by him from Rajcote, communicated to His Excellency the sad intelligence of Lady Fergusson's death. At 9 P.M., the same (Monday) evening, His Excellency set out on the return journey to Mandvie, where he arrived at 2 A.M., on Tuesday last. The May Frere, which was in readiness, left immediately afterwards for Bombay, arriving here about 10 P.M. last night.

—The Reverend J. J. Johnston, Secretary of "the General Council on Education in India," is, the *Englishman* believes, coming out to India at once to assist at the Committee on education about to meet in Calcutta.

—Of Pundit Shyamaji, who lately read a paper at the Berlin Oriental Congress, a Bombay Native paper says:

Pundit Shyamaji was a helpless orphan picked up by Mr. Mathuradass Lowji of Bombay, a shop boy, then a free student at the Fort High School. Mr. Shyamaji first came into notice by his remarkable fluency in the use of Sanskrit. He had the good fortune of securing the friendship of Mr. Mansukhram and Dewan Manibhai, amongst others. Then came the erudite and appreciating Dr. Monier Williams, who introduced him to English friends. Since then Mr. Shyamaji's career has been a series of successes such as have never been achieved by a Native gentleman in his sphere.

—The Str. *Assam* with English Mails left Aden for Bombay on Tuesday, at 11 p.m.

—*Bombay Gazette*: The first effect of the presentation of the Collective Note by the Consuls-General of England and France to the Khedive is not quite satisfactory. The excitement, not to say consternation, amongst the military party and the Notables is great. The Egyptian Government has, either as a measure of precaution or by way of indirect rebuke to the two Western Powers, decided not to give a wide publicity to the Collective Note. Seeing that the nature of the document in question must have been perfectly well-known or it would not have given rise to excitement and consternation, it is not easy to see what practical purpose can be saved by an ostentatious resolve not to give a wide publicity to the threat launched at the military party and the Notables.

Friday, January 13.

—We acknowledge with thanks receipt of the G. I. P. R. Co,s *Monthly Guide* for January, with time and fare tables. Price, 1 anna.

—Major J. A. Fergusson, brother of his Excellency the Governor, was one of the passengers by the P. & O. steamer *Rome, which* arrived here from Australia yesterday morning. Major Fergusson, who is Deputy Assistant Adjutant-General of the Colonial Forces, has as our readers are aware, been sent to India by the South Australian Government on a mission connected with the emigration of coolies.

The funeral of Lady Fergusson took place yesterday. Her remains were interred at Sewree.

—Lady Fergusson was at Vaccino's on Friday morning last, having her portrait taken.

—Press Commissioner: A conspiracy has been discovered at Katmandoo against the Prime Minister and his family. Numerous arrests have been made. It is reported thal all is well.

—The city of Poona has been made into a separate talooka.

—Deaths last week, 490. By cholera, 35.

—The Bombay Government have appointed ten Police Probationers on Rs. 200 a month.

Selections.

THE LIFE PRESERVER.

BY WILLIAM C. CONANT.

I AM on a burning wreck in a raging sea. There are life-preservers. A good friend has brought me one and helped me to secure it firmly beneath my arms. Others have done the same. But some have fastened that precious thing, which is their life, so carelessly that it is already slipping off. Others have laid them aside and lost them. Some have wantonly thrown them away and some have contemptuously refused them. Strange to say, in one way or another, a majority of the perishing crowd around me are destitute of the means of safety, although within every-one's reach and although some every moment are driven into the sea to sink forever. Another singular thing is that many of those who refuse the life-preservers assign as a reason that they cannot see wherein we who have them on are better men or deserve a better fate than themselves. They cannot believe that Providence will be partial to us on account of a life-preserver, or suffer them to drown for want of one. It is warmly argued. I hear one saying now: "Look at that great sinner, with his life-preserver strapped so tight. He thinks he will be saved from drowning and—shame on him!—that the pure, almost angelic daughter who stands beside him, refusing to put one on, will be allowed, when she drops into the sea, to sink for want of such a thing as that!" The idea that honest men, nay, gentle women and guileless children, must drown if thrown into deep water without a life-preserver seems to my fellow-passengers a monstrous, a cruel—some say an infernal doctrine. The goodness of God and the instincts of humanity cry out against it. Yet there they go, every moment, down, down, with a last shriek of despair stifled in the closing waves. Either there is no such being as a good God or some people's notion of what would be divine goodness is widely at fault.

I am obliged to admit that some of us on the other side are partly involved in the same confusion of ideas and perhaps partly responsible for it. We have not wholly succeeded in avoiding self-complacency on account of our life-preservers, which is fully as absurd and reprehensible as others' jealousy of them. Some have even forgotten that we would have no life-preservers if others, better to us than ourselves, had not almost forced them on us and fastened them too well to be easily displaced. Much that has been said has tended to an impression that there is some merit in having on a life-preserver, and even that safety is in fact awarded according to moral desert. That it ought to be seems to be an ineradicable notion on both sides; and that it is not is variously regarded as mysterious, incredible, unjust or a dangerous error tending to antinomianism.

But life or death is a matter of fact; positive fact, about which there is no arguing; and in most cases men are supposed to be glad to do the best they can about it in the most practical way. Of the two, the present fact is death; and another fact present is a way of escape, which those who are ignorant of the philosophy of life-preservers regard as too illogical to be of any possible use.

As you, kind reader, are also in the same boat, let us discuss this situation more plainly. Our burning wreck is human nature. We are helpless passengers, awaiting sure destruction by the nature of the case. No matter, now, how it happened. It is plain as a matter of fact that we are in a self-nature, that is to say, a sin-nature, which is death itself, for it is helplessly alienated from the only life of the universe, the life of God. We are all conscious that it is impossible for us sincerely to adopt the spirit and pleasure of God as our life, in preference and substitution for our own. The supposition is self-contradictory. Rarely we are sufficiently in love with some fellow-mortal, by the force of nature, to yield this self-annihilating worship to a second self, a creature—an idol—but we find in ourselves no basis or rudiment of such a passion for God. To undergo it would be the death of our present life-principle or impelling motive, and the substitution of that utterly foreign life-law which has been seen entire and absolute in the Son of God only, and which is called in the Gospel eternal life. It needs no argument to those who consistently hold to the full idea of God as the substance of the universe that no life can permanently exist in God's dominion that is not centered in and from Himself, but owns instead a rival centre, another god. Self-life, therefore,—not merely what men call selfishness, but all life that is rooted in a natural instead of divine impulse—is death by natural necessity, even if we disregard its moral deserving of death. It has but a mortal source, which it cannot rise above or go beyond. In and of nature, it must perish with nature. Such is the death fact in our situation. Now what is the life-preserver?

The Gospel of the Son of God alone answers *Faith*. This answer, as our parable has set forth, is a stumbling block to moralists and religionists of every human school, and to all human philosophy foolishness. It allows us no merit and no agency in our salvation, but simply to receive it as a free gift of God's love—impartial love that "would have all men to be saved," but which with all its omnipotence cannot make a man have the gift while he rejects it. You cannot throw him down and buckle this kind of life-preserver on him by force, like a strait-jacket. It is an inward talisman and must be taken on voluntarily, in the mind. "As many as received Him, even to them that believe on His name, to them gave He power to become children of God, born not of blood, nor of a will of flesh, nor of a will of man, but of God." "Except a man be born from above, he cannot see the kingdom of God." "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "He that believeth on the Son hath everlasting life." "He that heareth [accepteth] my word and believeth on Him that sent me . . . is passed from death unto life." "I live yet not I, but Christ liveth in me."

If we ask why the gift of divine and eternal life is not distributed with some regard to moral deserving, the answer is obvious—there is no such thing as moral deserving among us. Any discrimination of that nature would rule us all out together. If, again, it be asked why the condition of salvation contains no ingredient of meritorious work or state of mind, the answer is the same. Goodness, holiness, repentance, love to God, whatever aspect of true moral life and worthiness we contemplate, is salvation itself and therefore cannot be the means or condition of salvation. This is the very "*end* of our faith." This is the absolute gift of God. If we choose to say that its enjoyment is conditioned on our acceptance or reception of it, we can; and so we might say that it is conditioned on the fact that we exist; and we might say, with equal truth, that God himself can neither exist for us if we do not exist, nor accept for us if we do not accept. But these are platitudes, not condescended to by the Bible, which seems to treat man's understanding with a certain respect which men are not always willing to deserve. Let us not make nonsense for ourselves in place of the Gospel, by confounding the means with the end. The life-preserver is not life nor a living thing. Initial faith is an act of natural faculty, under the natural impulse of self-preservation, clutching at the Christ, as the heathen clutches at an idol, with the difference that it grasps, and is grasped by, a living God, almighty to save, while the other grasps at nothing and, of course, with no results, the same as if he caught hold of a priest, church, saint, virgin or sacrament. One receives the higher and spiritual faith that works by love and purifies the heart and overcomes the world of nature through a veritable union with the true God and Eternal Life. The other grasps a phantasm and receives nothing, but abides in death. Where is boasting, then?—(*Northern Advocate.*)

WHICH WILL YOU CHOOSE?

BY REV. THEODORE L. CUYLER.

One of the best texts for every young man to carry in his memorandum-book is the twenty-fifth verse of that grand epic of faith, the eleventh chapter of Hebrews. The passage, as given in the new Revision, is "*Choosing* rather to be evil entreated with the people of God than to enjoy the pleasures of sin for a season." On the pivot of that choice turned the whole future of Moses, for this world and the next. The temptations of the Court of Egypt were prodigiously strong to a man of his capacities; but had he yielded to them, we never would have heard his name, or only found it burried among the hieroglyphics of some Egyptian temple. In spite of the prodigious *pull* of these temptations, he deliberately decided to undergo hardship, poverty, the wrath of the king, and an exile of forty years in the wilderness. He made this memorable choice from *principle*; he believed that God was more to be honored than Pharaoh; duty was stronger than self-indulgence, and heaven was better than a palace in Egypt. "Did it pay?" Yes; for he obtained in the end a magnificent reward.

Before every young man are constantly presented those powerful temptations called "the pleasures of sin." For sin is pleasant; it ministers to self-gratification. If it were not for its delights, young men would not run such terrible risks in order to enjoy it. It is folly to tell them that sinful amusements, for example, yeild no enjoyment. If there were not something very attractive in the bait which the devil puts on his hooks, would so many nibble at them, with the risk of the consequences?

The ball-room is intensely attractive to those who crowd it; they are willing to lavish their dollars upon preparation for it, when they would begrudge a dime for charity; they will spend a whole night there, when they would vote an extra five minutes of a sermon to be an imposition. The ball-room stimulates the very passions which give delight to an unrenewed heart. To a sensualist, illicit indulgence is so fascinating that he or she will risk character, health, and the immortal soul rather than to resist the revenings of lust. The only reason why thousands of young men indulge in the intoxicating glass, is that it affords them temporary enjoyment. They love its exhilarations; it thrills the nerves, and drowns trouble. Even inebriation has its transient delights. The stimulant gives the drinker a taste of Paradise "for a season," even though it be follwed by a purgatory of awful self-loathing and remorse.

I have labored hard, and labored in vain, to save some young men from drinking, who would confess to me that the ruby tints of the wine were but reflections from the flames of hell; They drink on in spite of the admitted fact that poverty and disgrace, and perhaps palsy, or consumption, or *mania potu*, are lurking at the bottom of the glass. A rather brilliant young genius once cut these lines with a diamond on his goblet:

Within this cup Destruction rides,
And in its depths does Ruin swim,
Around its foam Perdition glides,
And Death is dancing on the brim.

Yet that young man was unwilling to fling from him that deadly glass. He had in the first instance *chosen* that pleasure of sin, and in time it had enslaved him. Because it gave delight "for a season," he was willing to risk the after misery and the damnation of eternity. Here lies the terrible danger and delusion of all sin, that it succeeds in thrusting immediate gratification so close up to the eye that it hides the retribution which is sure to follow. What is true of drinking, or gambling, or licentious indulgence is true of every kind of sin; it for the time, gratifies the depraved taste and the

unrenewed heart. Even that wretched man who has lately ruined a New Jersey bank and himself also, must have found some immediate gratification in his knavish use of other people's money, or he would not have put that fatal bombshell under his own feet. Set it down as a certainty that sin is only attractive because it has its pleasures for a season; set it down as equally certain that the wages of sin are—*death!*

There is only one way to root out the love of sin, and that is by the expulsive power of a new taste, a new pleasure, and a new controlling purpose. Every young man must have some pleasures; if he does not get them from God he will be supplied with them from the Devil. Choices between the two he must make. He cannot have both; he must take either what Christ offers or what Satan offers. Moses could not serve God and Pharaoh too; he could not have an Egyptian palace and an exile with the people of the Lord. On one side was "sin for a season"; on the other side was suffering; but beyond it was the magnificent "recompense of reward."

Every young man that reads his article must practically make the same choice. He must decide between a life of sin with its immediato gratification, or a life of obedience to conscience and to Christ, with its certain and eternal reward. To do right is not always easy. To decide for Christ requires self-denial, involves a hard fight with evil desires, and sometimes the scoff of derision. You may have to break with some associates and seek for better ones. You may have to swim, against the stream. You will not make any headway without Christ's help, and you must not be ashamed or afraid to ask it. These are not favorable times for a young man to choose Christ and follow Him conscientiously; for the air is full of skepticism, and too much of the professed Christianity of the day is weak and worldly-minded.

But a choice you have got to make. You cannot vote on both sides, and walk towards heaven and hell at the same time. You ask me frankly "Will it pay to be a Christian?" Yes, my dear fellow, it will. It will pay better to conquer sin than to let it conquer you. It will pay better to spend an hour in prayer or over your Bible, than a thousand of them in the ball-room or the theatre. It will pay better to keep a pure conscience than to keep a fast horse, or a case of champagne in your room. It "pays" to serve God, even though it cost self-denial and sometimes a hard strain upon your faith. It will involve trial, discipline, crosses. The road to heaven is not in a cushioned car on an easy down grade. Satan invites you to an excursion labelled "the pleasures of sin for a season." The Lord Jesus Christ calls you to an up-hill climb, with some hard conflicts and rich joys, too, on the road. At the top of the hill is *Heaven*. Which will you choose? (*N. Y. Evangelist.*)

THE ERUPTION OF MAUNA LOA.

[The venerable Titus Coan, of Hilo, sends in the following graphic account of the volcanic commotion on Hawaii, and the remarkable deliverance of Hilo when threatened with destruction.]

The flow of molten lava was fierce and fearful. It divided into three great streams, with many smaller branches. The column showing a lofty front moved on from the base of the mountain toward the Hilo shore, leaving a narrow belt between the fire and the open and uninhabited country. It came like an invading army with its sappers and miners, making slow but sure approaches towards us. Fiery arms, like pickets, were being pushed out into the woods in front of the line, and as the jungle and the giant trees were thus consumed and the pits, caverns, and gorges filled up, the great body of fused matter marched on with an emblazoned front, making a daily progress of from 100 to 1,000 feet toward the shore. This fiery column made its own road, laid its own ducts, and covered in self madepipes and channels its continuous streams of supplies from the roaring fountain some 12,000 feet high, lifting its blazing banners aloft by night, and covering the forest and mountain with murky clouds of smoke and steam by day. Thus the right wing of the flow came within five miles of Hilo. The proximity of this stream, its breadth and depth, its activity and persistency, rendered it an object of terror to many, and of serious thought to others. A day was set apart for prayer, and our meetings were well attended, and solemn. Our native congregation numbered three hundred or more.

Not long after this the northeast flank, which so threatened our whole town, clogged, indurated, and made very little advance towards us, and a fierce channel was opened on the extreme southeast end of the flow, about one and a half mile from the northern flank. Down this opened channel the stream of fire rushed with mad rage, opening a pathway through a belt of wood, hurrying down the rocky beds to the water, leaping precipices, licking up waters, blasting rocks, spreading on both sides to the width of half a mile or more. From our town we could see this fiery line by day and night, everywhere marked in its progress by its flaming, ruddy banners, while the detonations were like the rattle of musketry and the deep boom of cannon in battle. The sight was grand and fearful. Crowds of people, men, women, and children, strangers and residents, visited it by day and watched it by night. This fiery stream struck one house and left it in ashes, and it was coming near to other dwellings, and to a grand sugar mill, when, all at once, it stiffened and ceased to move; and now it sleeps like a vast, dead dragon, stretching its blackened form about fifty miles from its head on the high mountains to its end, only one mile from the waters of our harbor, and about half a mile from the upper houses of our town. Our escape from this burning flood of devouring fire is marvelous and most merciful; and all thankful and thoughtful people are asking "What shall we render unto the Lord for all his benefits towards us?" I trust we shall be enabled to set up an Ebenezer as a heart-felt memorial of our gratitude to God who has heard our prayers. The flow was active nine months, having commenced on the fifth day of November, 1880, and having given evidence of decline on the 5th of August. By the 10th of August hardly a glimmer of light or a puff of smoke were seen from the terminal crater down to the dead terminus of the stream. (*Missionary Herald.*)

Miscellany.

THE evidential value of miracles and prophecy cannon be denied. The attempts that have been made to discredit the record which contains them is sufficient proof that their force, if admitted, is irresistible. In the Bible there is one continuous testimony to the fact of supernatural action. God is not represented as an idle spectator of passing events. His presence gives significance to history, and throughout all the ages He is revealed steadily developing His plan for the redemption of the sinful. In our day many refuse to admit, or are unable to perceive, the action of other than *natural* causes within the sphere of this world, and they rewrite the story of the past without acknowledgment of any Divine intervention. In the case of one nation at least the romance which they call history is more than improbable; it is irrational and impossible Israel. from the moment of the Exodus to the present hour, is a witness for God, whose testimony may be rejected, but it cannot be refuted or contradicted. For the present, rationalists seek to invalidate this testimony by imagining a history of this people in which miraculous interference shall have no place. They construct a fanciful origin and progress for the Jewish nation which few honest thinkers can fail to recognise as unreal and the absurd. They seem to have forgotten likewise that the present character and condition of this strange people is no less mysterious and peculiar than their wonderful past. Theories pretending to account for their distinctness and former greatness, without admitting the special and supernatural action of God, cannot stand the test of rational investigation. They leave out the one element which gave them distinction the one power which gave them influence and renown Criticism seems successful enough when it is criticising, but when it has itself to submit to criticism the tables are turned. The new criticism that has been so ruthlessly emasculating Scripture is seen to be a pitiful pretender so soon as its results are fairly questioned. The *new* criticism can be best met by *true* criticism. Its fictions will disappear when they are confronted by facts. Such success as it has gained has been secured by a sturdy denial of everything that was inconvenient or uncongenial. It has rfused to accept whatever seemed to it improbable, and by a righteous retribution the results which it presents for our acceptance are found to be not only improbable but even impossible. All the boasted discoveries of this new criticism have hitherto proved ephemeral. Like other ghosts, they vanish before sunrise.—(*Word and Work*)

A NOTEWORTHY specimen of the new critical process is provided for the edification of Christians in the newly-issued volume of the" Encyclopœdia Britannica" (vol. xiii.) Its *naive* impertinence is so characteristic that we venture to extract a few sentences as specimens from the opening page. The writer is Professor Wellhausen: the subject, Israel. Speaking of the Exodus he says:—

"*Forced labour was exacted of them (the* Israelites) for the construction of new public works in Goshen, an exaction which was felt to be an assault upon their freedom and honour, and which, in point of fact, was fitted to take away all that was distinctive of their nationality. But they had no remedy at hand, and had submitted in despair, until Moses at last saw a favourable oportunity of deliverance. Reminding his oppressed brethren of the God of their fathers, and urging that their cause was His, he taught them to regard self-assertion against the Egyptians as an article of religion, and they became once more a united people in a determination to seek refuge from oppression in the wilderness, which was the dwelling-place of their kindred, and the seat of their God. At a time when Egypt was scourged by a grievous plague, the Hebrews broke up their settlement in Goshen one night in spring, and directed their steps towards their old home again. . . . . The Hebrews, compelled to abondon the direct eastward road, turned towards the south-west, and encamped at last on the Egyptian shore of the northern arm of the Red Sea, where they were overtaken by Pharaoh's army. The situation was a critical one; but a high wind during the night had left the shallow sea so low that it became possible to ford it. Moses eagerly accepted the suggestion, and made the venture with success. The Egyptians, rushing after, came up with them on the further shore, and a struggle ensued. But the assailants fought at a disadvantage, the ground being ill-suited for their chariots and horsemen. They fell into confusion, and attempted a retreat. Meanwhile the wind had changed, the waters returned, and the pursuers were annihilated."

On reading this novel description of a familiar event we warrantably ask, On what authority are these changes made? Has any Egyptian papyrus or other relevant document been discovered which contradicts the narrative in common use? On turning to the note on "historical sources," we find that for this period, the Old Testament is the only native authority." It must be admited that "the only native authority" has been treated in a manner that

is not usual in handling authorities. The distinctive features of the story are obliterated. Without any other reason than a stubborn refusal to admit the interference of God, the very foundation-stone of Israel's peculiar history is removed, and any rational explanation of their wanderings in the wilderness, and their settlement in Canaan, becomes impossible. Let it be distinctly understood that Professor Wellhausen has access to no orher information concerning the Exodus from Egypt than that which we have all known since our childhood, and that, guided solely by his own sense of what is possible or likely, he has weakened, and in some cases contradicted the only accessible statement, in the narrative which he constructs. The alterations he makes rest on no evidence; they are simply and altogether conjectural. Are thoughtful men expected to accept these conjectures, or guesses, when they are disguised under the name of criticism? True criticism can state its canons and marshal its proofs, but this pretender acknowledges no authority but its own mind, snd no law beyond its own inclinations.

We can only express our surprise that in a work claiming to be authoritative such baseless and ephemeral theories should find a place. Not for the first time have devout students of Scripture had reason to complain that partial and provisional attempts to solve most important problems have disfigured the pages of a work that is only valuable in so far as it contains judicial summaries of the best knowledge of the time. There are few competent Biblical scholars who will not confidently predict that these irrational romancings, that claim so boldly to be historical, will be obsolete, if not forgotten, before the last volume of this Encyclopædia is published. It is a fortunate thing for the publishers that the reputation of the "Encyclopædia Britannica" does not depend on the strength or solidity of its Biblical criticism.

(*Word and Work.*)

Same:

A MOSLEM CONVERT.

MR. MARDEN, writing from Zeitoon, August 17, gives the following interesting story:—

"A few years ago a Christian merchant visiting Tabreez, Persia, sat one day in his little room at the Khan reading aloud from his Bible. A Moslem Koord, whose home was four days' journey southward, in the center of Persia, had come to the city on business, and was lodging in the next room. His ear happened to catch the precious words of the gospel through the broken partition, and he listened with intense interest. It was the first time the had ever heard of Christianity. He soon sought an interview with the Christian stranger, and on learning the way of salvation, he abandoned his faith in the false prophet, and declared himself a Christian. When he returned home he told his friends of his new faith, but they were fanatical Moslems, and sought at once to frighten the poor man back to his former belief. Arguments and threats did not avail, and he was imprisoned in the house of a Koordish chief and tortured. His hair was all scalded from his head, blocks of ice bound upon his eyes, sharp knives thrust under his nails, and his breast deeply gashed and then washed with some tormenting mixture.

"His persecutors, failing to alienate his wife from him, poisoned her to death. At last a woman from the chief's family came to him with a frightful story of tortures planned for the morrow, and showed him a way of escape during the night. If he will recant, he has country, home, friends, lands, and flocks. It is an hour of fearful trial, and no human friend speaks a word of cheer. But he stands firm. In the deep darkness of the night, alone with his God, he starts out on his dreary exile. He turns his face to the westward whence the gospel message has come to him, visit Oroomiah, crosses the Turkish border, finds friends among the Christians of Bitlis, Van, and Harpoot, but he dares not stop till he reaches Marash in Central Turkey. Here now for two years, under an assumed name, he has found employment, and quietly identifying himself with Christians has won the sympathy and respect of all for his Christian character.

HIS PUBLIC CONFESSION.

"For months past he has pleaded earnestly for the privilege of a public profession of his faith in Christ, but the brethren, naturally distrustful of professions of conversion on the part of Moslems, have deferred his case. At length the missionaries obtained letters from Tabreez confirming the story of his life, and though the native brethren were convinced of his personal piety, yet in fear of the Moslems they durst not receive him to the church. The church committee, however, after a careful examination, gave him a recommendation to the church in Zeitoon where there are no Moslems. Last week he accompanied me to this city, and on Sunday he was baptized and received to the church. He will return at once to Marash, and his reception there is awaited with deep interest. This Koord is the first Moslem convert received to our churches or baptized by our missionaries in Central Turkey.

"Poor Mustapha, whose case attracted so much attention a year ago, has at last raturned to Constantinople. He was hid away for a year where the native brethren aided him in setting up a tannery by which he could maintain his family, but failing to secure any protection from the government or from the 'English Reformers,' he at last became disheartened, and has fled from his home to conceal himself again in the multitudes of the great metropolis."

—*Zion's Herald*:

One of the marked religious phenomena of the hour is what is called the "prayer cure." In various portions of the country, persons afflicted usually with chronic diseases, either by themselves or with the presence and aid of some one of strong faith, affirm that they have suddenly been released from the bonds of disease, and have at once resumed the activities of health. Many of these cases are of undoubted authenticity, immediately connected with prayer and a strong confidence in the existence of healing power by the world's Saviour. In some instances the incidents take on the aspect of a direct divine intervention; in others, adequate second causes can be readily suggested. Our old friend, Rev. W. E. Boardman, issues from the press of the Willard Tract Depository a little volume upon this theme. It is entitled THE GREAT PHYSICIAN. His relation of personal incidents and observations, illustrating "faith cures," is very interesting; but his generalization seems to be too broad. He looks upon these cures not so much as an occasional honoring of prayer but as a divinely-appointed order—a blessing lost to the church through lack of faith, and to be recovered again and to be enjoyed as in apostolic times. The discussion of the question, as illustrated in Old and New Testament incidents, is interesting, but does not seem to us to be conclusive.

TELEGRAPHIC NEWS.

Cairo, January 5th: It has been officially announced here that the letter purporting to have been written by Arabi Bey, and which appeared in the *Times* of Tuesday last, is apocryphal.

London, 6th: At a Liberal demonstration, which took place at Birmingham yesterday, Messrs. Bright and Chamberlain stated that land reform, county franchise, and other reforms would engage the attention of the Government, when the question of parliamentary procedure was settled.—It has transpired that Mr. Secretary Blaine sent a circular note last November to the Central American and South American Republics, inviting them to send delegates within the same month to Washington, to confer upon their common interests and guarantees against foreign interference.—Obituary.—Lieutenant-General Macdonald, Private Secretary to the Commander-in-Chief.—Lieutenant-General Burdett R. Powell, Bombay Army.—A growing *entente cordiale* is observable between Austria, Germany, and Turkey.

Vienna, 6th: The agitation is increasing in Southern Dalmatia, and 7,000 Austrian troops have been despatched to the disturbed districts.

Berlin, 7th: An Imperial rescript, addressed to the Prussian Ministry, strongly asserts the Imperial prerogatives, insists upon the oath of allegiance, and binds all officials to abstain from agitation and to support the policy of the Government, both at elections and otherwise.

London, 7th: The Government proposes to check and punish the supplying of arms to Ireland.—Mr. Forster, Chief Secretary, will wait upon the Queen at Osborne on Monday.

Cairo, 8th: The British and French Consuls General have presented to the Khedive a collective Note from their respective Governments, stating the determination on the part of England and France to maintain the Khedive's authority against disorder.

Paris, 8th: The senatorial elections have resulted in a Republican majority of twenty-two members.

London, 9th: The *Daily News*, in a leading-article this morning, announces, that the Cabinet have decided to refuse recognition of the claims put forward by the United States Government to the supreme control of the Isthmus of Panama Canal, as being contrary to international law and the Bulwer-Clayton treaty.

Cairo, 9th: In their collective Note to the Khedive, the British and French Governments state that they consider the maintenance of the Khedive's throne, under conditions which have been sanctioned by successive *firmans*, is the only possible guarantee for the maintenance of order and prosperity.—The Note further states that England and France are closly associated in their determination to ward off by their united efforts all causes of internal and external complications, and expresses a hope that this assurance will contribute to avert all dangers and strengthen the Khedive's position.

London, 10th: Frequent Cabinet Councils are being held on the subject of Parliamentary procedure, and it is believed that the Ministry have decided in favour of Clôture, to be determind by a simple majority in Parliament.—Fifteen more marauders have been arrested, the leader lately captured at Macroom having turned informer.

St. Petersburg, 10th: The Russian troops of all arms at Askabad have been increased to 8,000 men.

London, 11th: Sir John Holker, M.P., has been appointed a Lord Justice of Appeal.—Extensive seizures of arms and ammunition have been made at Cork, Tralee and Clonmel.

Cairo, 11th: In consequence of the excitement, and even consternation, among the military party and notables, the Egyptian Government has decided against a wide publicity being given to the Anglo-French Collective Note.

Paris, 11th: M. Gambetta threatens to resign unless the Bill for *scrutin de liste* be voted.

St. Petersburg, 11th: The Merv mission to Geok Tepe has failed. A more influential mission is preparing.

Constantinople, 11th: The Sultan has deputed Nermat Pasha to reorganize the gendarmerie. It is believed that the engagements of all English officers, with the exception of Baker Pasha, will be cancelled.

London, 12: Sir Erskine Perry has been appointed member of Her Majesty's Most Honourable Privy Council.

PASSENGERS SAILED.

Per Str *Speke Hall*, for Liverpool, 7:

Colonel and Mrs Haggan and child, Major and Mrs Anderson and infant, Dr Young, AMD, Major G E Maule, and Mr W Wright.

Per P and O Str *Bokhara*, 12:

For London—Mr Elmore, Mr Jas Palmer, and Mrs M P Kealing, child and infant.
For Brindisi—Mrs A R Eddy, One Lady, and Dr and Mrs Western.
For Venice—Mr R Tyndall, Mr C Simon, Mr R S Goldschmidt, Mr H Corbett, and Mr E R Baillie.
For Suez—Mr and Mrs L Converse, Dr V B Hubbard and Mr Gerald FitzGerald.
For Trieste—Mr W S Patterson.
For Alexandria—Mr Eugene Benda.
For Aden—Capt G C Bayley, and Mr Jas S Williams.

PASSENGERS ARRIVED.

Per P and O Str *Cathay*, 10:

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From Brindisi—Mr and Mrs Ralli, Mr Sconlondi, Mr W Alexander, Mr and Mrs Spilling, Major F J Jackson, Mr J C Mitchell, Mrs Sinnet and child, Mr F M St Aubyn, Mr V E Bennet, Mr H Agnew, Mr W Butler, Mr and Mrs Bayley, Mr C W Robertson, Mr and Mrs Spinner, Mr A Galbraith, and Mr J Robertson.

From Venice—Mr T C Bulkley, and Mr E C Broughton.

From Suez—Mr Fitzerald, Mr Geo Batty Blake, and Mr Gerald Fitzgerald, CMG.

From Malta—Rev R and Mrs Stothert and child.

Domestic Occurrence.

BIRTHS.

ROBINSON—Born at Rangoon, January 3rd, the wife of Rev J E Robinson, Methodist Episcopal Mission, a Son.

SHARMAN—9th Jan. The wife of R J Sharman, Custom's Preventive Service, of a Son.

MARRIAGE.

KARMARKAR—ROTTEY—Jan. 4th at Belguam, by the Rev J Smith, Sumant Vishun Karmarkar to Gurubai the eldest daughter of Rev John Mahantappa, Rottey, London Mission.

DEATH.

TREACHER—Dec 23rd, at London, John Treacher, late of Bombay, aged 75 years.

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Subscriptions received from 7th to 14th January 1882.

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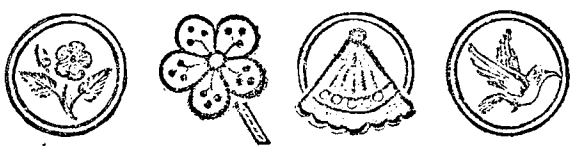

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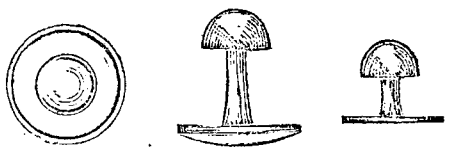

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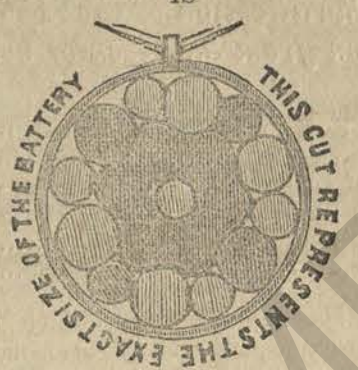

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